

TO' ΣΟΦΙΑΣ ΤΡΟΠΑΪΟΝ

O R,

# Wisdom's Trophy.

Published in a

## S E R M O N

Before the Honorable Society of the

## A R T I L L E R Y

Of this City, in their solemn Assembly in the  
Cathedral Church of *S. Paul*, in *London*.

*Aug. 13. Anno Dom. MDC LXI.*

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By *CHR: SHUTE*, D. D. one of His Majesty's  
Chaplains in Ordinary.

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Γνώμας πλέον κελεύουσιν, ἢ δύνει χερσίν. Agatho apud Stob. Ser. 52. in Princ.

*Pacem habere debet voluntas, bellum necessitas, ut liberet Deus à necessitate, & conservet pace.* Aug. ad Bonifac. Ep. 205.

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L O N D O N,

Printed by *R. D.* for *John Williams*, at the Crown  
in *S. Paul's Church-yard.* 1 6 6 2.





TO THE MOST  
ILLUSTRIOUS PRINCE,  
**JAMES**  
DUKE of YORK, &c.  
Captain of the Artillery Company,  
Grace and Peace.

May it please Your Highness,



*Having assented to the Desires of the  
Honourable Society of the Artillery  
of this City, to preach before them  
on their solemn Festivall ( which  
Your Highness was pleas'd to grace  
with Your presence ) I was then cast upon a greater  
difficulty by their candid Acceptance of my  
Labours, and forc'd to publish them to the World.*

## The Epistle Dedicatory.

*And now your Highness may justly wonder what should embolden me to fill your hands with this empty Present, and Your Grace may check my forwardness with the like words, as Caesar used to a poor man, Non putarem me ita esse familiarem. My best plea is this, that I had never presum'd to affix your great Name to this worthless Piece, but that I knew your Clemency to be such, as to receive with favour what with great observance and duty is tendered to your Grace. And what ever the Gift or the Giver be, all lies in your Gracious Acceptance.*

*And I humbly conceive, that when your wisdom shall understand, that it is not so much the single Addresse of your unworthy Orator, as the joynt devotion of the many humble and reall services of the whole Fraternity, (whose honour they account it to be to wear a Sword under the Conduct and command of your Excellency) when you know that it is not so much my aime and end to expresse my own joy, as their triumph and congratulation for the miraculous Restauration of your Royall Family to its ancient glory and greatnesse, I shall then I hope claim a fairer title to your Pardon for this high and bold attempt.*

*And*



## The Epistle Dedicatory

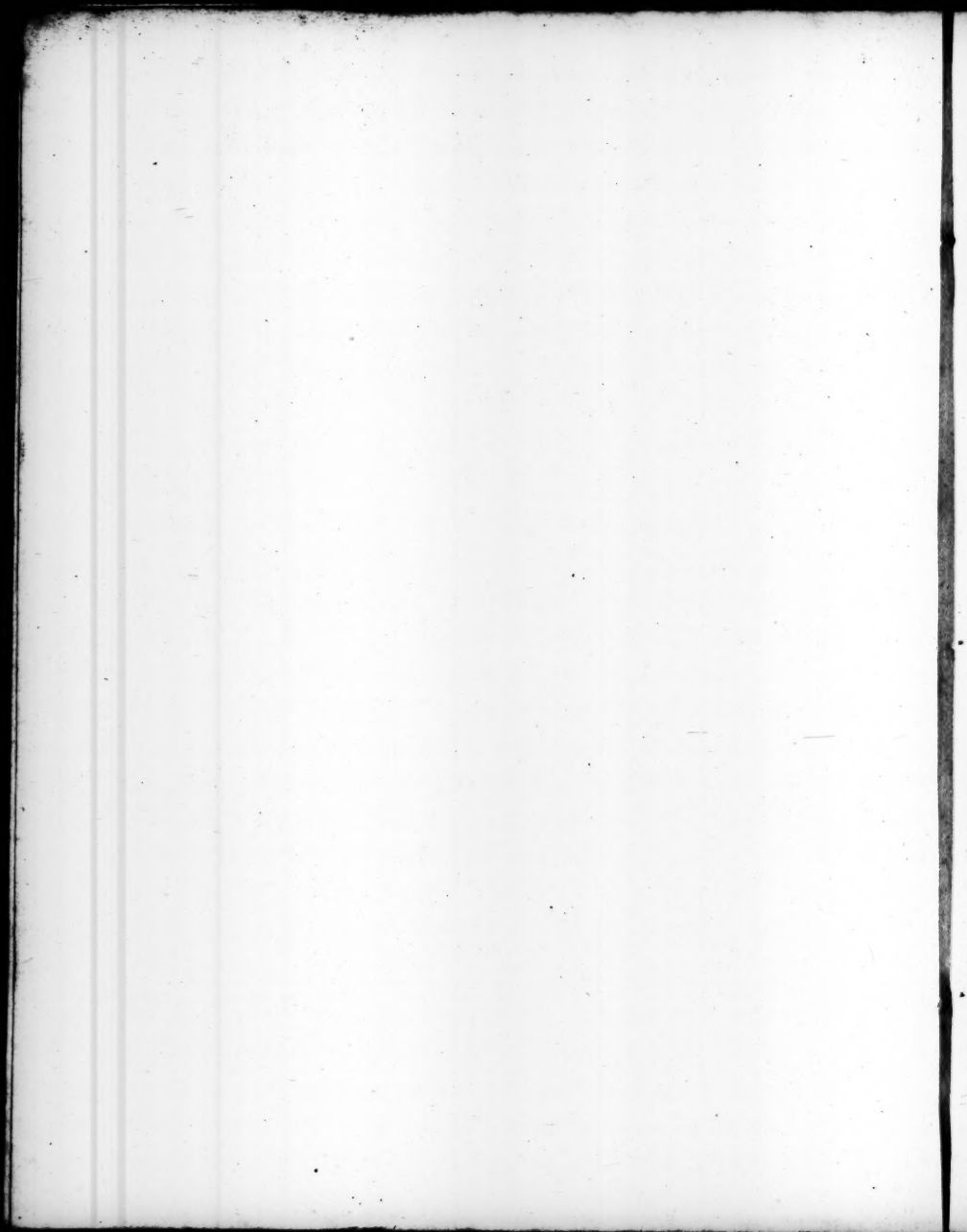
*And having obtained this I shall not rest here, but flie higher, even to the Throne of Grace, that the good God, that dwelt in the flaming Bush, and the hollow and despicable Oake, the beams of whose favour have continually shin'd upon you in the darke and gloomie night of sorrow, may now cause the glory of his goodness to breake forth upon you in its full lustre and brightness. What have I more to wish or desire then this? The Lord remember the bitter sufferings of your glorious Father of ever blessed memory, in the future renown and splendor of his Posterity. May the Crowne flourish upon the Head of our dread Sovereigne, whose right it is, and may Your Highness be the Supporter of it, and the Pillar likewise of Gods Church. Which is the most earnest prayer of*

Your Highness's most devoted,  
and humble Orator,

C H R. S H U T E.

---

Eccles.





*Ecclef. 9. 14, 15.*

*There was a little City, and few men within it;  
and there came a great King against it and  
besieged it, and built great Bulwarks a-  
gainst it :*

*Now there was found in it a poor wise man,  
and he by his wisdom delivered the  
City; yet no man remembred that same  
poor man.*



*Now I behold such a glorious appea-  
rance of the chief Worthies of our  
City, I may well pronounce the  
Blessing of our Saviour to all that  
hear me this day : *Blessed are your  
eies, for they see ; what see they ?**

*Marth. 13. 16.*

*so many Centurions, devout men, fearing God ;  
a Band of Soldiers met together, not in the Camp,  
but in the House of God, not in a Military habit,  
not in a Martial array, but in a praying posture,  
not with Swords furbished and made bright for  
the battel, but hid and sheath'd in their Scabbards,*

*B*

*and*

and laid on Gods Altar, like the Sword of *Go-*  
 1 Sam. 21. 9. *liab* wrapt up in a cloath, and plac'd behind the  
 Ephod, *ὡς χαρσθηρον*, as a free-will offering, an ho-  
 ly Present, and Gift of thankfulness presented  
 before the Lord in his Sanctuary, as a choice  
 Memorial of that miraculous peace which we  
 now enjoy. The noise of war is heard no more  
 in our streets, we all sleep secure in our beds,  
 and are not terrified with the loud report of the  
 Cannon. Now the Trumpet sounds, but not to  
 the battel, it is the pleasant Trumpet of *Aaron*,  
 the comfortable voice of the Gospel which beats  
 in our ears this day. It is a military Assembly,  
 but of such, I hope, as have no war in their  
 hearts, no venom in their tongues, no mischief in  
 their hands. It is a military Sermon, but yet  
 the Gospel of Peace, and published by a man of  
 peace, who wisheth all peace and prosperity to  
 you, and to all that are peaceable in the land.

*Comparatio  
 dissimilium.*

And here I present this Text to you as a Com-  
 ment and Representative of the peaceable times  
 we live in. It is a Mask of war, of something  
 personated, not acted, *pompa belli*, a shew and  
 resemblance of a Siege, no true Combate or fight;  
 in a word, it is a Parable, not a History, in the  
 which we finde an *Ἀντιπαρομοιωσις*, a Comparison of  
 things unlike one to another, where there are  
 many circumstances on both sides disagreeing.  
 Behold here a mighty danger, a mighty delive-  
 rance; great preparations, little success; a little  
 City, a great King; a little City with few men in  
 it, weakly man'd and defended, besieged by a  
 great

great King with a great Army, and strongly assaulted; He built great bulwarks against it. We have seen the disparity in the danger, and no less contrariety we meet with in the deliverance. A King, an ordinary man; a great King, a poor man; a great King with great Engines and Instruments of war, a poor man clad onely with the Armour of Wisdom; and yet this great King with his great preparations defeated, and a poor naked man with his wisdom a Conqueror. All these circumstances full of wonder and admiration, and the greatest wonder is the untoward disposition of the Citizens, *No man remembered that same poor man.* The unthankfulness of the people we may well reckon as a strange wonder, that they should forget to honour this wise man according to his deserts, and high services he had done for them.

We find the Text naturally dividing it self into three parts

1. A Siege laid.
2. A Deliverance from it.
3. The Consequent of this Deliverance.

In the Siege it self we meet with three things: First, the Place besieged. Secondly, the Person besieging. Thirdly, the manner of besieging it.

In the place observe two things: First, what place it was, a City. Secondly, the quality, a little City; and that in two respects: First, little in it self. Secondly little in regard of the Inhabitants, few men in it.

The second thing considerable in the Siege, is the Person besieging, who is described 1. from the eminency of his condition, *A King*. 2. from his power, *A great King*.

Thirdly, look at the maner of the Siege, 1. he besieged it and beset it round. 2. he built great Bulwarks against it.

In the second part of the Text, which is the Deliverance from this Siege, observe two things, 1. The Person delivering, 2. The manner of this Deliverance. The person delivering is described 1. from his condition, *a poor man*; 2. from his quality, *a wise man*. 2. The manner of this deliverance, *by his wisdom*.

In the third part we have the consequent of this Deliverance, the unthankfulness of these Citizens: in the which two things offer themselves to our consideration. 1. The Crime it self which they were guilty of, *they did not remember*, there was no return of thankfulness made according to his deserts. 2. The generality of this crime, *no man remembred*; he was despised of all, *not one man regarded this same poor man*.

All this while we have only beset the Text, and walkt about to view the walls of the City; now it is time to scale the walls, and enter the City it self, and take an exact survey of the whole Text.

We will begin with the place environ'd and besieg'd, the City, not an open Town. *Gnir*, *Avenar*. a City which is fortified with strong Walls and Towres.

Towres. Cities differ from Towns in that they are inclosed and fenced with Walls, whereas Towns lie open and naked, and exposed to danger. This makes the Inhabitants careless and secure, relying more upon the strength of their Walls than upon Gods protection, whereas the security we have is only from God, he makes us to dwell in safety. He onely is free from danger that gets shelter under the wing of Gods providence. A man is safer in the open field with God, than in a strong Castle without God. He that lives in a Desert with God is further from the reach of danger, than he that lives in the midst of a walled City without the protection of God. The good will, favour, and love of God is the greatest safety and security, *ὅτι τῆς αὐτοῦ ἀναστροφῆς*, Chrysost. in Gen. 21. 20. as a Wall impregnable and invincible. A fenced City is no shelter without God, without him there is no preservation; he can let in an Enemy when he pleaseth. In the height of *Solomon's* security, the Text saies, that God stirred up an Adversary unto him: the strongest Castle cannot hold out against the wrath of God, when he is pleas'd to raise up an Enemy against it; God knows whom he hath ordained to be our Enemies. As in these late intestine broils he raised an Enemy very near us, out of our own bowels, and suffered us, for our sins, to sheath our Swords in one anothers breasts; so may he cause such to be our Enemies as are at the farthest distance from us, *Deut. 28. 49.* We may not be secure, no, not in respect of the unlikeliest dangers that

Chrysost. in  
Gen. 21. 20.  
Hom. 46.

1 King 11. 14.

are. This will make our dangers, when they come upon us, more easily to be born, when we think every hour we may be worse. The best way to secure our selves from danger is, not to be over-confident of our present condition. This alone will endanger our happiness, to build too much upon our own safety and security.

Oh then ye Citizens of no mean City live holy lives, that God may preserve your City from ruine and destruction, Piety strengthens and fortifies a City more than the strongest Artillery in it. Provide the best Arms, the choicest Instruments of War; put them into the hands of the most select and expert Soldiers, yet neither the strength of the one, nor the valour of the other will contribute any thing to the safety of the City unless Religion keep a constant Guard and Watch about it. If Piety commands the hearts of the Inhabitants, the City abides in safety. Where the fear of God is, there is the protection of the Almighty: But, if wickedness, prophane-ness, covetousness, drunkenness, oppression, lying, swearing lodge within the Gates of the City, Gods protection is shut out, and then *Centuplex* *muris rebus servandis parum est*, an hundred wals pil'd close together, an hundred towres to keep those wals, a million of men to man those towres shall never be able to guard and defend the City. Where Sin reigns, there Gods protection rests not; if we cast out the fear of God out of our hearts, we cast our selves out of the protection of God. If the head of *Sheba* be not  
thrown

*Plaut. in Pers.*  
*a. 4. f. 4.*



thrown over the wals, the City of *Abel* is utterly lost : If Sin be not cast out of the City, there can be no safety for the Inhabitants. As long as *Jonas* abides in the Ship the tempest will not cease ; and as long as Sin abides in the Nation , the troubles of it will continue. If we forsake God, God will forsake his People. If we desire to keep God, let us live holily and uprightly in all our waies, that God may account us worthy of his favour and protection. The text saies, that *when Noah was entred into the Ark, the Lord shut him in* : God did, as it were, set a strong bar upon the door of the Ark, and bolted him in, and then he was safe enough in the midst of the waters, as long as God kept him in. There is no fear of Gods protection, if we do but walk worthy of it ; we shall be safe under his wing ; his truth and faithfulness shall be our Shield and buckler. 2 Sam. 20. 21.  
Gen. 7. 16.  
Psal. 91. 4.

We passe on to the quality of this City, *a little City*, 1. In it self, 2. In respect of the paucity of the Inhabitants, few men in it : few happily in regard of the security of the Inhabitants ; there were few that did apprehend any danger approaching to the City : few there were that sought to encourage and reward Vertue ; therefore being all of one gang, they combin'd and held together, and conceived themselves to be so secure, as that they needed not the advice of a wise man to guide and direct them, for the better preservation of the City.

But

But this I have touch'd upon, and having many things to draw in within this narrow compasse of my time, I hasten to the third particular considerable in this Siege, and that is the Person besieging, *a great King*. A King, there is the eminency of his person ; a great King, there is the greatness of his power. But what, does a King of many Cities, nay, of many Provinces look after one contemptible City ? What, does a great King busie his thoughts about taking a little City ? It seems his Territories are not large enough, as great as he is ; as many Cities as he hath under his Dominions, yet he covets one little City more to add to his vast Sovereignty.

Ambition never satisfied.

Behold here the nature of Ambition, it is never satisfied : The ambitious minde is never content with what it has gotten, but it still desires and covets more. After men have a little tasted of honour, they are bewitch'd with it, and think they have never enough of so sweet a potion. The ambitious man, like the great *Behemoth*, he drinketh up a River, *Job* 40. 23. He swallows all within his reach, and the deepest Rivers of honour cannot allay his thirst. It was a bold on-set, and a very high demand of the two Sons of Zebedee, *Grant unto us, that we may sit one on thy right hand, and the other on thy left hand in thy glory, Mark.* 10. 37. If Christ had granted these two Brethren their Request, the contention would have been as great between them, which of them should have sat at the right hand of Christ. As a mighty  
Torrent

Torrent carries all away before it, so does the heart of the ambitious swallow up all that comes in its way. No man is content with his present condition, but he becomes an earnest supplicant to rise one step higher than he is. The desires of man are infinite and know no limits; a King of many great Cities must have one little City more to please his eye. *Ahab* had a great Kingdom to turn himself in, but this did not content him, he was sick at heart for a little Vinyard. 1 Kings 21.2. Be a man never so high, still he desires one heave more: Like the Orator, after he had made an elegant Oration, one of no meane quality reacht forth his hand to help him down out of his chair; no, saies he, I need not thy help to get down, *Porrige manum, ut ascendam*, lend me thy hand, that I may rise and get higher. Where's the man that saies, I have enough of this world, God grant me the joyes of a better life? It is not this or that preferment that gives a man ease and contentation of spirit, but the higher a man climbs the further he is from satisfaction. Accessse of greatnesse in most men rather enlargeth than satisfieth desire, and new honours breed new ambitions; such is the vanity of honour, that it keeps the heart in a perpetual want of it; and it is often seen, that he that is most honourable is most restless in his own thoughts.

How high soever ambitious spirits aspire, let not us seek great things for our selves; let us be content Jer. 45. 5. with our own light. A little window in a little Chamber has light enough in it, and may yield a man as much delight, as the great Balcones of a rich man, which even dazle the sight. The sight is marr'd with too much light; and too much prosperity does disquiet and afflict the mind. There can be no true con-

contentment but in moderation. The Ship rides the safer with a temperate gale of wind. Rejoice in thy own condition, and thou wilt never desire to rise higher. A man has enough of this world, if he have but a comfortable subsistence, which may serve as his *Viaticum*, and necessary provision to carry him to Heaven. Content is that *Optick* glass that makes one dish seem ten, and a penny as fair as a shilling. It is not abundance that makes a man lead a comfortable life; a little will suffice a good Christian to live well, and lesse to dye well. When great proffers were made to the *Shunammite*, she found all delight and contentment within

2 King<sup>s</sup> 4.13.

her own doors, *I dwell among mine own people*: Nay, she dwelt within her self, and had all happiness within her own breast. He is an happy man that enjoys himself. An ambitious spirit lives out of himself, and is a stranger to himself and to his own thoughts. God hath given to every man his portion of the good things of this life; let him rejoice in it and not seek great things for himself, for fear his heart should be taken off from seeking the things of God and his Kingdom. Let every Christian move in his owne sphere, and keep himself within his own circle and compasse, and not strive to enlarge his own borders by pulling down his Neighbors boundaries. Let us keep our selves on the shore, that when we see others tossed up and down in the Sea of this World, we may blesse God that all the while we lie under the Wind, and abide in safety within our own harbour, and enjoy peace and contentment in our several habitations.

Let me advise such as God hath set in high place and dignity above their brethren, to be carefull to imploy their greatnesse and power in the advancement of

of Gods glory, and the good of his Church, that they may give a good account of all that is committed to their trust; and as for such as sail in a low rank and degree, let them remember to serve God in that station wherein God hath placed them, and never desire to rise higher: so shall they live with more freedome and contentment, & die with greater comfort & joy of conscience: *Sic mihi contingat vivere, sicque mori.* May I and all good Christians so live and so die.

We have done with this King who coveted a little City. Now let us see what is laid up in his Armory, and what provision he hath made for the Siege. He comes not unfurnished, he brings with him all the cruel Instruments of war, weapons fit for his purpose, and to work he goes, Rampiers and Trenches he makes, and great Bulwarks and Forts he raiseth to take this little City: And this is the third thing considerable in the Siege it self. And that is the manner of besieging it.

1. He besieged it and beset it round. 2. He built great Bulwarks against it. Doubtlesse no preparations were wanting to make the Siege terrible to the Inhabitants.

1. He besieged it, that the Inhabitants might be brought to extream want and penury, and feel the sharp teeth of Famine, and perish for want of bread. There is no judgement so terrible as Famine; it is the only

Tyrant that has no mercy, ὁ λιμὸς ἀμαχὸν πένθος, it is *Halicarn.  
lib. 5. c. 20.* the only evil that cannot be conquered: What man

so valiant, so strong, ὅς τις ἀνὴρ δύναται ἐπιδουλεῖν, as that he can be able to wage war with Famine and Cold?

A sad scarcity it is which God threatens to his people,

*And when I have broken the staffe of your bread, ten women shall bake your bread in one Oven.* *Levit. 26. 26.*

There shall be such a want of bread, that one Oven shall suffice for ten Families, no more bread for ten households than

Varall.

one little Oven can bake. The misery of Famine is great, and nothing sads the heart more than the want of bread. It is matter of joy to us when our Children ask bread and we have it to give; but when the poor Infant begs for bread, and the Mother has it not to give, her bowels are ready to burst with grief, because she can but only pity, not relieve.

Nay, secondly, observe what was done to strengthen the Siege, great bulwarks were rear'd against the City, great Forts were built against it. *Metforim.*

Avenar.

*Munitioes. Propugnacula.* The word is sometimes used for an hinge, or strait place, on which a door is turned, *Prov.* 26. 14. as if the besieged were so straitly encompassed as that they had no more room than in which they might well turn themselves, as a door upon an hinge. Sometimes it is used for the pangs and sorrows of a woman in travel, *Isay* 13. 8. And all this is to express the greater sharpness of war, the straits and exigencies men are brought into in a time of war. And here you will easily subscribe to the truth of our next conclusion.

War sharp.

War is fierce and sharp; your own experience can tell you better than I, what a keen edge the sword hath, and how sore it cuts: witness the many desolations and devastations it hath wrought in Families, the many full Coffers it hath drain'd, and the many vast treasures it hath wasted. All languages speak the cruelty of war, as it all Nations had felt the sharpness of the sword at some time or other. This title of misery is written in Hebrew, Greek and Latine, *John* 19. 20. The Hebrews give it this name *Milchamah*, from the root *Lacham*, which signifieth to eat, because it eats up and devours the Sons of men, *2 Sam.* 11. 25. The Greek word is *πολεμος*, and this has

מלחמה  
חם

Avenar.



has three derivations. The first ἀπὸ τοῦ τὰς πόλεως μᾶλιν, <sup>Phaυoy.</sup> because it lessens and decaies Cities. 2. παρὰ τὸ πολλὰς αἰμᾶν θηίζειν <sup>αἰμᾶν θηίζειν</sup> αἰμᾶν, because it cuts off the heads of many as the sickle strikes off the corn. God knows the Souldier has had a long Harvest in this Kingdom. God grant we may never know any more such Reapers, but such as you, who are a defence, not a scourge to the City, and your Arms according to your Motto, *Fulcrum pacis*, the supporters of peace, not the Instruments of blood and cruelty. 3. The word πόλεμος is derived παρὰ τὸ τὰς πόλεως ἀλλύειν, because it destroyes Cities, and layes wast whole Kingdoms. The Latines derive *Bellum* <sup>Festum de uoy-</sup> a *Bellnis*, because it seems rather to be the deadly <sup>borum signifi-</sup> feud and dissention of beasts than of men. Christ <sup>catione.</sup> even in the midst of his Triumph could not forbear weeping, when he thought of the desolations the sword should make in *Jerusalem*, *Luke* 19. 41. And why? the text tels us *v. 43. the dayes shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.* How unlike are they to the spirit of Christ who triumph in the spoils of war, and make themselves fat with the slaughter of Gods people. The thought of war is so terrible, as that it troubles God himself. his own arm that smites offends him, and the very stroke he gives makes him to sigh, *Ezek.* 21. 15. *I have set the point of the sword against all their gates, that their heart may faint, and their ruines be multiplied: Ah, it is made bright, it is wrapt up for the slaughter.* The very rumour of war is terrible, *Mat.* 24. 6. how dreadfull then is the sad experience of war it self within our own Gates! If the noise affright us, how will the blow it self amaze us? It was a strange fear that posselt the Romans, that if they had seen a small rope

Plur. in vita  
Marcell.

Lucan.

Aug. de C. D.  
lib. 19. c. 7.

Aug. de C. D.  
l. 4. c. 15.

Grot. de jure  
bel. ac pac. l.  
2. c. 24. f. 10.

Ælian. Var.  
Hist. lib. 14.  
c. 11.

rope, or any little piece of wood hanging over the wall of the City of *Syracuse* while *Marcellus* was besieging it, they presently imagined μηχανήν τινα κινῶν ἐπ' αὐτῆς Ἀρχιμήδην, *Archimedes* had invented some strange Mathematical Instrument; some destructive Engine against them, and of the sudden they turned their backs and fled. It were needlesse to recite the many calamities which war brings along with it. *O miseri qui bella gerunt!* well may we cry out, who know the miseries of war, Oh how sad is their condition who are engaged in war! How near is that Kingdom to Ruine where the sword prevails! All evils spring from war, all calamities arise from hence, αἷς ἐστ' ἂν πρὸς ὅσῳ τις παντοδαπὰς, such variety of all sorts of mischiefs as a man cannot think of, or imagine to be; even from a just war do many evils break forth, and the miseries are great which attend war where a the cause is good. A good man sees matter enough of grief in that war where he finds a necessity to fight. *Belli gerare malis videtur felicitas, bonis necessitas*: what seems an happiness to the wicked to undertake, proves a necessity to good men; what the one does voluntarily, and with delight, the other does with much reluctancy and sorrow. He that knowes the misery of war will grieve when he is forced to go to fight. It was the saying of *Maximus Tyrus*, Though the war be most just, ἐλπονδὴν αὐτῆς τὸ ἀνασκαῖον, yet the necessity of it is much to be lamented and pitied. It was the counsel of *Philiscus* to *Alexander*, Strive to make thy self great and glorious, ἀλλὰ μὴ ἔσο λαίμδε, but be not a plague to thy Countrey, but as peace and health to it; hereby intimating, that the slaughter of people, and the desolations of Cities are as a sore and heavy plague. It is a dreadfull



dreadfull employment even the shedding of blood, and be they never so meek and good that undertake the war, the war it self must needs be sharp and terrible.

First, Behold here the sad effect of sin. We had never known war but for sin; if man had never sinn'd he had never imbrew'd his hands in blood; from the very time that man first began to sin, the whole world was filled with blood. The first Heir of the World prov'd a man of blood, and slew his brother. *Esau* Gen. 25. 22. and *Jacob* fought in the womb, and out of the womb.

If there be a necessity for war, we know what brought this necessity, even sin. Our Saviour tels us from whence all mischief springs, even from an evil and corrupt heart, *Mat.* 15. 19. A war within in the heart hath brought forth a war without in the world. Sin first taught the trade of fighting, *Jam.* 4. 1. It is sin that makes us such stout Warriors. It is ambition which

sets us onto fight. τὸ φιλότιμον ἀκὸν πονηρίαν. Ambition is *Basil. Hom. 23 non adharend. rebm secul.* the Whetstone of all mischief; this sets an edge on the spirits of men, and foments and cherisheth quarrels, tumults and commotions in the world. It is covetousness which drawes the sword; it is the love of gold which provokes us to fight; we might live in peace but for this cursed Mammon that sets Christians together by the ears. It is pride which raiseth strife among Christians, *Only by pride cometh contention.* *Prov.* 13. 10. Pride is the Nurse of Contention. As vapours which arise from the earth cause great tempests, so from Pride arise great quarrels and tumults. Pride is the only cause of all dissensions, schisms, heresies, wars, commotions in the Christian world. It is the complaint of the Father

There is one Sect in *Africa*, another Heresie in the East, one Schism in *Egypt*, another in *Mesopotamia*. *Aug. de Pastor. in cap. 34. Ezech. c. 8. tom. 9*

in several places there are several divisions and opinions, several contentions and troubles in all parts of the world, *sed una mater superbia omnes genuit* : but all this had but one Mother that bred them, even Pride. What massacres and bloody slaughters we have known in the world, they all came from sin. Thousands of millions have perished by the sword : And if any

2 Kings 10. 9. man ask the question with *Jehu, Who slew all these ?* It is easily answered, even Sin. I wish we of this Nation would reflect a little upon our selves and consider how deep we are in sin, that this hath made the sword to go through the land, and turned this pleasant Island into a field of blood ; and made it the seat and stage of war for many years together ; this,

Exod. 14. 25. even this would take off our Chariot-wheels, and make us not to drive on so furiously in the waies of wickednesse, but live as becometh such as have been in a miraculous manner delivered from the hurtfull sword. This is that which will establish peace within our gates, even an holy fear of God, and a conscientious observance of his Commandments ; this will

1 King. 4. 25. make us to dwell in safety and freedom every man under his own Vine, and under his own Fig-tree from one end of the land to the other all the dayes of our lives. This safety and security hath God promised to give us upon this condition of obedience, *Levit. 26. 6.* God forbid that after all this harrowing with the sword we should yet continue disobedient and rebellious, and lift up the heel against God that hath smitten us, to provoke him yet further to bring more and more evils upon us, and far worse than the former. We have seen the many miseries of war, desolations in Church and State. Prophaneness set up where Religion was maintained, dissoluteness and licentiousness

licentiousness crept in where good laws were in force, wickedness prevailing where piety was countenanced, *Et tamen cervix nostra non flectitur*, as *S. Hierom Epist. 3.* complains in the like case, and as yet our stiff neck is not bent and bowed down, as yet our hearts are not humbled, we remain impenitent and obstinate in our sins, as if we desired to try the patience of God to the uttermost, and urg'd him to bring upon us greater desolations than we have yet seen, and to make us to feel the extremities of war, even the sorest evils the sword can possibly affright us with. Oh then let us proceed no further in sin, but make a sudden stop in the waies of wickedness, that God may give a check and stop to his judgements, and command the sword in the words of the Prophet, *Put up thy self into the scabbard, rest and be still, Jer. 47. 6.*

Oh that God would turn our hearts, and make us, of a stiff-necked, stubborn and contentious people, an holy Nation, meek, humble and peaceable Christians, that God may be gracious unto our Land, look favourably upon the Remnant of his People, and pity his Inheritance, that we that have beheld the horrid face of War for the time past, may never behold the full effigies and pourtrature of it, even all the parts and lineaments of it, all the exact pieces of cruelty and misery that belong to so foul and ugly a Monster.

In the second place, to come a little closer to our own hearts, though we have all felt the sharpness of the sword, yet here's matter of praise and thankfulness for us of this City that remain alive at this day, that though the sword hath reach'd our purses, yet it hath not come near our persons; we have dwelt in safety, while others have been devoured by the sword;

we have enjoyed our freedom while others have been straitly besieged and imprisoned. Let us not so look upon these sad times of war, as that we forget to praise God for the dayes of peace which we have had in the dayes of war. It is God that hath given us peace while our brethren have wallowed in their own blood: Let God have all the praise and glory of his own mercy, and let not us boast of our own innocency and integrity, as if we had been more holy, more righteous, than any of our brethren that have fallen by the sword. I must pronounce the same doom

Luke 13. 3.

to you which our Saviour did, *I tell you nay: but except ye repent ye shall all likewise perish.* The truch is, we are as deep in sin as any part of the Land besides;

Gen. 19. 19.

but God hath magnified his mercy, as he did to Lot, in saving of our lives, when others more worthy than our selves have perish'd by the sword. Let me put

Rom. 11. 22.

you in mind of the words of the Apostle *behold therefore the goodnes and severity of God: on them which fell, severity; but towards thee goodnes, if thou continue in his goodnes: otherwise thou also shalt be cut off.* Let me tell you, ye of this City have tasted more

of Gods goodnes, than thousands of your Countrey-men throughout the whole Nation; therefore from all parts have the most distressed people of this Kingdom fled to this City, as their only *Asylum* and Sanctuary, finding no harbour or relief but within your wals. You once indeed knew a black and dismal morning, when the Gates of your City were broken up, and I confesse I never beheld a sadder face of things than at that present: but yet that cloud of darknesse vanish'd before night, and you that saw a morning of sadnesse beheld an evening of joy and comfort, and you that were affrighted and amazed

with

with the horrid representations of the day, were cheered and comforted with the joyfull apparitions of the night. Wherefore was all this? but to make you the more eminent in your obedience, that were so eminently advanc'd in the favour of God. Look to it, all this is to stir up your thankfulness the more to God, to quicken your Charity to the poor, and to oblige you the more with noble and free hearts to tender a Royal Present to your Prince, like *Araunah*, <sup>2 Sam. 24. 23.</sup> as so many Kings to give unto the King, as being blest above others with so miraculous a salvation; otherwise the sword of vengeance that hath passed over your heads shall reach you in the end, and cut you off with one sudden stroke, and this only favour you shall obtain, to be devoured last, and to be made the last fuel to this flame. Judge ye then what cause ye have to bless God for the safety ye were encompassed with while the sword did range throughout the whole Land? Is it a small mercy to us that we have slept in peace within our own doors, and our Children with us, while many Families have been scattered here and there and driven from their habitations? Is not this a mercy to us, that we and our Wives have eaten our own bread in love and peace together, and our children sitting round about our Table? In the Coin of *Lucilla Augusta* there was the Effigies and Picture of a Nurse stamp'd upon it, sitting with three children close by her, one of them sucking in her lap, the other two playing at her feet, with this Inscription *SECURITAS*: a fit Emblem of peace. This hath been the Nurse that hath fed us; how securely have we hang'd upon her breasts, & never been scar'd! This is the blessing of peace, when children play in our streets, and workmen sing in their shops. <sup>Zech. 8. 5.</sup>

And does all this seem as light in our eyes, as worthy of no return of thankfulness? Is this nothing to us, that while others have felt the terrors of war, we have only heard the noise of it; when they have seen the clattering of swords, the prancing of Horses, the report only hath arriv'd at our ears? Like men secure in our beds within our own houses we have heard the rushings of mighty winds, and yet the storm hath not reach'd us. Is not this a mercy, that when war hath been without, peace hath been within our Walls? Oh let us be thankful for former mercies, and pray for the continuance of Gods blessing to us and our Children, that we that have been brought up so tenderly under the wing of Gods special favour, may never feel the sharpness of the sword, nor the keen edge of destruction that is set upon it, that all of us may find the ancient favours of God renewed unto us, and behold a joyful return of the many fruits and comforts of peace re-established in our gates, that we may serve God in the tranquility of our hearts without fear and distraction, and when we are gathered to our Fathers in peace, may leave a quiet and peaceable world to our children, and they to their children from generation to generation.

We pass on from the danger to the second part of the Text, and that is the deliverance from it; in the which we observed two things. 1. The Person delivering. 2. The manner of this deliverance, *by his wisdom.*

First then of the Person delivering, *A poor wise man.* Such an one by chance with much ado and searching was found in the City. And thus it is over all the World, here and there we may finde a good man, but such a jewel is not every where to be found.



A good man is more precious than gold. *Isa. 13. 12.* We complain that there is a great scarcity of gold in these dayes; but sure I am there is a greater scarcity of good Christians. In the Church of God we find many wicked ones, and few good. In Gods field many tares, little good corn; much chaff, little good wheat; in Gods building many stones, few precious stones. Scarce a man to be found that does good; whole multitudes there are that run on in the way of wickedness, *there is none that doth good, no not one.* As it is in the new Moon, there is a great deal of darkness about the body of it, but a little light: so in the Church of God, we find abundance of prophaneness and licentiousness, but little true piety and devotion. The Devil hath many servants to attend and wait upon him, but God can find but a few that will be ready to do him true and faithfull service.

Few good men.

*Psal. 14. 3.*

Let us remember the charge of God, *Thou shalt not follow a multitude to do evil.* It is not safe for us to do as the most do; and it is no plea for my sin that I have many companions to go along with me in my folly. We sin no less, nay, more, when we follow a multitude, than when we go alone in sin. The World is mistaken which counts those the best things which the most men do; and a man does not think he does amiss, when he sees the like practises in others before his eyes. We heed not how often we sin so we may sin in company. It is dangerous to take our aim from the practises of a multitude, and to shape our actions to the crooked paths which others walk in. It is a good Rule of the Apostle, *Be not conformed to this world:* we must not fashion our selves to the common garb of the times wherein we live.

*Exod. 23. 2.*

*Rom. 12. 2.*

live. If we take no other Rule of our actions, than what we see is the usual practice of the World, we shall soon judge that to be the best which most men do, and cannot err as long as we keep the common Road, and conclude with our selves, surely this is the right way to Heaven, because I see so many walking in this way : Thus many reason within themselves, Certainly, we make more of Devotion, and the holy Duties of Piety than we need, when so many knowing Atheists, and prophane persons despise what we simple Christians admire and cry up. For the Religion we profess, we see it has no better account with the World, than *S. Paul's* had with the Jews, *Acts* 28. 22. *we know, that every where it is spoken against*; and shall we cleave to it, now so many disown and reject it? shall we come to Church when so many forsake it? shall we delight in the Ordinances of God, when so many despise them? God knows a little Logick will serve to destroy our souls. Shall I think the worse of the wayes of piety because I meet with so few that approve of them? No doubt *Elias* worship'd God as truly in his solitariness, as if all Israel had joyn'd with him. It is no discouragement to a good man, that many despise the course of life he runs in. It is no inducement to me to forsake my Religion, because many do forsake it. I will cleave the closer to the truth because others wander from it. In a general Apostacy from the Faith, in a general corruption of manners, it becomes good Christians to remain steadfast and immovable, and keep close to Christ and his Truth, though all men desert both it and them. Let us contend for the old way, which the greater part scorn to walk in; and after that very way which misguided spirits call Heresie and Super-



Superstition, so let us worship the God of our Fa- Acts 24. 14.  
 thers. Let us and our Children serve the Lord, though  
 others refuse to joyn with us in the service of our  
 God, and let us take up the resolution of *Joshua*,  
*As for me and my house we will serve the Lord:* though Josh. 24. 15.  
 others desert the Truth, yet we will abide constant  
 to it.

Now we are to take a more special notice of the  
 Person that rescued the City, who it was, *Apoorwise*  
*man*. For his outward state and condition, *a poor*  
*man*: for his inward state and quality, *a wise man*.  
 His outside mean, his inside glorious. Now if I should  
 put many of the world to their choice, whether they  
 would be poor and good, or rich and wicked, they  
 would rather part Wisdom from Riches, than Riches  
 from folly; and chuse Riches with folly, rather than  
 Wisdom with poverty: But what the World would  
 sever I will joyn together, even Poverty and Wis-  
 dom, and raise this one Conclusion. That poor men  
 are oftentimes wise men. Poverty is not alwayes to  
 be despised, but rather honored when Wisdom is Poor men  
 wise some-  
 times.  
 match'd with it. Rich men are not alwayes wise,  
 nor poor men alwayes fools. Folly many times is  
 cloathed in Purple, when Wisdom is content vvith  
 Rags. Wisdom is a precious Jevvel vvich is lock'd  
 up in the Cabinet of a poor mans breast: What a poor  
 man vvants of the Worlds happinefs to make him  
 great, he hath a large supply in the invvard endovv-  
 ments and perfections of the soul to make him good.  
 The vileness of his outvvard condition makes him  
 not so contemptible in the World, as the excellency  
 of his invvard graces and accomplishments make him  
 glorious and precious in the eyes of God and good  
 men. What the men of the World have in great  
 abun-

abundance he needs it not, and what he abounds with is beyond what the World can have. Many times the water of a little brook is purer than the water of a great River; so oftentimes the wisdom of a poor man far exceeds the wisdom of a rich man. The poor man is like the Vine that hath a dry rind and bark, but is full of pleasant juice and liquor: his outward condition mean and contemptible, his heart full of piety and goodness. The Naturalists write, that such Creatures that are the most fearfull have the greatest hearts; as the Hare, the Hart, & the Ass. As the strength of Creatures is not according to the greatness of the heart; no more is the wisdom of a man to be valued according to the greatness of his fortune and estate. So much I prize and esteem Wisdom as that I count a little City inhabited but by a few, and besieged by a great King, as a great and populous City, if it have but one poore wise Citizen in it. A little City is a great City, if one wise man be found in it. How honourable then is this place? how great and glorious is this City where many wise men live, and bear Rule in it? Here's strength, here's Wealth, and if Wisdom be found in you, what want ye to make ye truly Noble and Honourable? What the Apostle determines of Faith, Hope, and Charity, *Now abideth Faith, Hope and Charity, these three, but the greatest of these is Charity*: the like I conclude of Strength, Wealth, and Wisdom, *Now abideth Strength, Wealth, and Wisdom, these three; but the greatest of these is Wisdom.*

*Arist. de partibus Animal.  
l. 2. c. 4.*

*Greg. Thaumaturg. in loc.*

*1 Cor. 13. 13.*

Let us not despise the counsel of poor wise men. He were not fit to be a General, that when need requires disdains to follow the advice of the meanest souldier. It was the Wisdom of *David* to adhere to the counsel

counsel of *Abigail*: nay, he thanks God that he followed it. It was well for *Naaman* that he followed the counsel of his servants, otherwise he had been a Leper to his dying day. Be the person never so mean, if the counsel be good he gives us, we ought to rest in it, and embrace it. Was the light the worse, because *Gideons* soldiers carried it in earthen pitchers? There may be a bright Lamp hid in an earthen pot; and Wisdom many times may conceal it self in a sordid and mean habit. He is not a wise man that contemns the counsel of the wise, though he be by many degrees inferiour to him. He that does so, he does no other than if a man should count a sword the worse, because it is wrapt up in a torne scabbard; or should set the less value upon a jewel, because he findes it in an old and rotten clout. It is the wisdom of a man to weigh and consider what is spoken to him, not what his friend is that speaketh to him; and not esteem of the counsel the more for the person that gives it, but for the matter of it, and heed more what the advice is, than who it is that tenders it. Good counsel is valued by a wise man, though the man that gives it be of little esteem and credit in the world. A whole City had been lost but for the Wisdom of a poor man that was in it.

1 Sam. 25. 33.

2 Kings 5. 13.

Judges 7. 16.

We pass on from the person delivering, to the means by which this deliverance was wrought, even by the Wisdom of one poor wise man was the whole City delivered. Great things many times are effected by weak and contemptible means; τὰ μὲν ὄντα, *i. e.* things that are so vile, as that they seem not to be. The great *Goliath* was slain by that young stripping *David*: one that he disdained to look upon,

1 Cor. 1. 28.

1. Sam. 17. 42 much more to encounter with him. How contemptible was the Apostle *Paul* in the eyes of men, and yet what a glorious instrument proved he for the conversion of the Gentiles? *melchior, the refuse of all things*, and yet a chosen vessel of honour to bear the name of Christ before the Gentiles. This should teach us not to look too much at the means, but have an eye to the infinite power of God, who is able out of weak means to bring mighty things to pass, that the greater glory may redound to himself. But I must hasten, and learn that part of Wisdom, not too far to out-run my time.

Wisdom better than strength.

*Observe* The means the poor man used to save the City, was his Wisdom, and without this, the whole City had been lost and ruined. Whether he preserved the City by heavenly Wisdom, and beset heaven by his prayers, as the great King did begirt the City by his bulwarks, or by his earthly wisdom and policy, I shall not now discuss, but only fasten upon *Solomon's* conclusion v. 16. *Wisdom is better than strength*. The Wisdom of *Judeth* far out-went the power of *Olofernes*. *Bethulia* was a little City, and yet the mighty Commander could do nothing against it. God laughs at the pride of great men, that they might learn (if they were wise) not to rest in their own strength. God is able to bring to naught the greatest power of men, that all the world may know, that it is the Wise God that is mighty in battail, that he gives victory and success. It was the Wisdom of a wise woman that saved the City of *Abel* from destruction. *Jonah* by his Wisdom saved the great City of *Nineveh* from ruine. Good men are necessary and profitable instruments to a Kingdom: Therefore it is that when God threatned

threatned an heavy judgement to the City of Jerusalem, he told the people he would take away the prudent from it : The Wisdom and Piety of a few, *Isa. 3. 1, 2.* far outgoes the strength of a multitude : *Multo plus valet unus sanctus orando, quam peccatores innumeri praeliando*, One praying Saint can do far more, than many fighting sinners. *Orig. in Num. hom. 25.* The hands of wicked men are nothing so strong, as the tongues of good Christians. It was a true saying of *Euripides*, *Ἐν σθενὶ βέλδρον τις πολλὰς χεῖρας νικά*, One wise head overcomes many hands. *Polyb. l. 1. Hist.* Wisdom is above strength, and the sturdy hand can do nothing where the vigour of the brain is awanting. The Pilot turns the ship not by force, but by ikill. *ἀλλή δ' ἀνεμάλιος ἄρρων* foolish force is vain; *Oppian. de Piscat. l. 5. ver. 95.* *mole ruit sua*, it is crush'd with its own weight and greatness. So true is that of *Solomon*, *Where no counsel is, the people fall: but in the multitude of Counsellors there is safety.* *Prov. 11. 14.* Berobh iognets, *in multitudine consiliarii*; as if one wise man were instead of a whole multitude; one prudent man equal, nay better, and more to be valued, than many mighty and strong men. Who knowes not, that a little fire is better than a great smoak? even so, a little wisdom is more to be accounted of, than great strength.

1. Let this teach us not to be too confident in our own strength. God told *Zerubbabel*, he should never perfect his work, if he trusted in his own strength: *Not by might nor by power, but by my Spirit, saith the Lord of Hosts.* *Zech. 4. 6, 9.* As if he had said, If humane strength fail, it is, it must be the wisdom of my Spirit that must finish the work. The greatest ship is not always the best for service; neither is power and strength of any great use without wisdom. In the forecited place, *Prov. 11. 14.* the Seventy render the words, *πλεονεξία δυνάμειν οὐκ ἔστιν ὅτι οὐκ ἔστιν ἡ σοφία*, they fall

like leaves, to note unto us that strength decayes and fades like a leaf, without wisdom.

2. Above all, let us labour for the true wisdom, that we may be truly wise for the best things; not seek to be great and powerfull in the World; but to be great in the favour of God, to be able to prevail with God, by the strength of Faith and Prayer. Let us strive to be wise for Heaven, to gain an interest in Gods Kingdom, and then we are wise enough, and great enough. I may say of the truly wise Christians that belong to Christs Kingdom, as Christ spake, *he that is least in the Kingdom of heaven is greater than he*: he that is the least in the Kingdom of Heaven, the meanest Saint there is greater than the greatest Potentate, the most puissant Prince here on earth.

Matt. 11. 11.

Let us strive to attain to true wisdom, to have the fear of God fixt in our hearts, and this will advantage us more in the end, than the gain of the whole World. The highest condition of worldly happiness and greatness is not to be compared with grace and piety in the meanest Christian. A poor man that is rich in grace, is to be preferred before a rich man that abounds in wealth, and is void of piety. *Solomon* hath made this comparison long since; *Better is a poor and wise child, than an old and foolish King*. The Preacher here compares the most eminent degree with the meanest condition, a King on his Throne, and a poor man on the dunghill; and concludes, that all the glory of a wicked King can never make him so happy, as the piety of a poor man makes him blessed in the midst of his wants. It is wisdom and piety that makes Christians highly honoured in the eyes of God and good men. Where goodness and greatness meet,

Ecclef. 4. 13.



meet, there we find a person truly Honourable and Noble.

Let us aim then at true wisdom, which may save our souls. Let us mind that wisdom which is from above, not that carnal wisdom which is from below. The Sun the nearer it is to the earth, the lesse power it hath; and Wisdom the nearer it drawes to the earth the weaker it is. Our own vain fancy and imagination deceives us, while we are wise for the World. As it was with the Moabites, the shining of the Sun upon the waters, made them believe it was <sup>2 Kings 3.21,</sup> bloud; so the reflexion of the fancy upon the under-<sup>23.</sup> standing cozens and abuseth us, and makes us to take evil for good, to embrace darkness for light, and to desire earth for heaven. If we desire true wisdom, which may bring us to heaven, let us live well, labour to get good consciences, and this will be our wisdom in the sight of God and men. *Cornelius* was the best Soldier because he feared God, *Act. 10. 2.* A good Soldier; a good Christian, therefore was he a good Soldier, because he was a good Christian. A good conscience is like the bloud, which in any fright or trouble runs to the heart to cheer and comfort it. Though your hands were died red with the bloud of your enemies; yet this, and only this is your joy and comfort, that ye fight in a good Cause, and die with white and innocent Consciences: He that fights in a bad cause dies with a black conscience. A good soul in a valiant Souldier is like the English banner of a Red cross in a field Argent. Such a wise man as this shall be more accounted of, than many dissolute multitudes. It is the wisdom and piety of good men that preserves a City, not power and strength; therefore we may safely conclude, *Wisdom is better than*

*than strength*: and one wise, devout, holy, good man will do his Countrey more service, than a multitude of loose prophane, and scandalous Livers.

We come now to the third and last branch of this Text, and that is the Consequent of this Deliverance; what return was made for this his great service. *No man remembred*. We might now expect to hear of some golden Crown, some precious Diadem of glory set upon his head; or that he should be carried through the City in a Chariot of State and Triumph; or that at least his Name should have been registred in the Chronicles of the City, never to be forgotten. But what sayes the Text? *No man*, no, not one, *remembred that same poor man*. None of all the Magistrates, none of all the common people, that remembred this good man.

Happily they might take no notice of this one wise man before the deliverance, as being ignorant that there was such a man in the City. For there are many good men which live retir'd, whose worth and piety the World knows not how to value. But not to take knowledge of him after the deliverance, when they saw what he had done for them, this is a crime that cannot be blotted out. And now we see all the reward the World gives to those that deserve best, even to bestow no reward upon them. The World is usually unthankfull to worthy men, to good Christians. *Joseph* was soon forgotten in *Egypt*, *There arose up a new King over Egypt which knew not Joseph*. i. e. he did not remember what *Joseph* had done for the Land of *Egypt*, how he had saved the *Egyptians* out of the jaws of Famine. Παλαιὸν ἔστιν ἡμεῖς. Old favours sleep, and are soon forgotten. It argued a strange unthankfulness in *Saul* to *David*, when after the

Unthankfulness in the world to men worthy.

Exod. i. 8.

Pnid. Isthm. Od. 7.



the great victory he obtained over the Philistine, he ask'd him, *whose son art thou, thou young man?* No doubt 1 Sam. 17. 58. *Saul* knew *David* and his Father *Jesse* well enough; for when the evil spirit was upon him, *David* was ready at hand with his Harp to chase it away, 1 Sam. 16. 23. And when he sent for *David* to fight against the *Goliath*, Τὸν σπεκινδὲν ἐκείνον πύργον, that fleshly Towre, as the Cbrys. in Gen. 21. 20. hom. 46 Father calls him, he writes to his Father, 1 Sam. 16. 19. *Send me David thy son which is with the sheep.* He knew *David*, but he knew not how to be thankfull to *David*. It is the lot of holy men that they deserve well of the World, but receive little encouragement and reward from it.

The Apostle speaks of the holy Martyrs and Saints that the world was not worthy of them, because it does so ill reward them that are good: Holy men are too good to live in an unthankfull age. The unthankful world treats those ill, that have been useful members in the places where they lived; it forgets all the good they have done, and flights the labours they have undergone for a publick good and benefit. A good Christian spends himself for the good of others, and all that he does is little valued. It was the ill hap of the good Apostle, *And I will very gladly spend and be spent for you, though the* 2 Cor. 12. 15. *more abundantly I love you, the less I be loved.* It was the hard lot of *David*, but he took a right course for the quieting of his spirit, and fled to his prayers to lighten the burden of his grief, *For my love they are my adversaries: but I give myself* Psal. 109. 4. *unto prayer.* There is many a good man that is ill requited for all the good service he hath done; and were it not for the comfort he findes in his prayers, and the inward contentment he takes in the peace of

of a good conscience, he would be to seek for any relief and joy from the world.

Nothing more common than the ungrateful returns which unworthy Christians make to those that deserve best from them. He that desires to see thankful men, let him seek another world, where onely thankful men abide. As God is God, *i. e.* bountiful, good, and merciful; *Sic mundus est mundus*, so the world is the world, ( according to the blunt, but true expression of *Luther* ) *i. e.* unthankful, wicked and sinful: such as the world should honour most, it casts the greatest contempt upon them: none fare worse than such as deserve best. An example of all unthankfulness we finde in the Text; though all the fortunes, all the wealth and glory of this City lay at the stake, and were now as it were in the hands of this one poor man, as once the victory of all Israel resided and rested in the sling of *David*, yet those unthankful Citizens did not remember him, and their unthankfulness is upon record in Scripture, and the Spirit of God is pleased to give this honourable testimony of this poor wise man, and to call him, *Æth haish, hamis-ken, habu*, The man, that man, that poor man, that same poor man. Thus shall it be done to the man whom God delights to honour, and man despiseth.

Let not this foule stain of unthankfulness cleave to any of us; let us, where ever we owe this debt of thankfulness, pay it with cheerfulness. And we owe it to none more than to the Anointed of the Lord. He was once little in our eyes, now God hath made him great and glorious in the sight of all his people, therefore let us pay all homage and obeisance to him, and honour him as our King, as the Restorer of our peace and liberty. The Israelites return *Gideon* thanks  
for

*Luther in*  
*Gen. 16. 4.*

*1 Sam. 17. 49.*

אֵת הָאִישׁ  
הַמִּסְכֵּן  
הַהוּא  
*Esther 6. 9.*

for the Victory he had gotten over their enemies; and thought themselves tied in all gratitude to chuse him their Ruler, who had freed them from being slaves, *Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy sons son also: for thou hast delivered us from the hand of Midian.* The like let us say with thankful hearts, Rule thou over us, Thou, and thy Son, and thy Sons Sen, thou Beloved of God. We have no King but *Cesar*, thou hast redeem'd thy people from bondage and slavery, therefore do thou reign over us, and thy Seed after thee for ever. Judges 8. 22.

And let us likewise honour all those whom God under him hath made the glorious Instruments of our peace and happiness. It is dishonorable to bestow a favour upon another proudly, but it is more shameful to receive a favour proudly, and be unthankfull for it. It is the height of Ingratitude to forget, and to discourage those that are profitable members in Church and State. We pull down ruine upon our selves, by ruining of those that bear up the Pillars of our *Jerusalem*. The Godly are those that support a whole Kingdom. *Elias* was accounted as the strength of all Israel, *the Chariot of Israel and the Horsemen thereof*. Such as deserve well of us must not be forgotten. The Scripture sets a mark upon the unthankfull Butler, *Yet did not the chief Butler remember Joseph, but forgot him.* It is a sacred *Pleonasm*. A good turn is seldom remembred, often forgotten. We are said to forget the favour of a friend, not that we do not remember the good that he hath done for us; but that we do not endeavour to requite it. Many that are joyn'd together in their desires of a Mercy, are parted in their thankfulness. Thus was  
F it

it with the ten Lepers: the sense of a common misery had gathered them together, and they all put up one and the same request to Christ, *Jesus Master, have mercy on us*; but in their thankfulness they were parted, and but one returned to give glory to God, *v. 15*. It is probable the whole City was earnest with this poor Wise man to do his best to relieve them in their extremity; but when their own parts were to be acted, and something to be done by way of recompence of so worthy a fact, then they all flew back, and forgot him that was so mindeful of their safety.

Diog. Laert.  
l. 5. in vita  
Arist.

Nothing is so soon forgotten, as a good turn. *Aristotle* being asked, What did soon grow old, and die? answered, *χάρις*, *The favour that is shown to a friend*: all is lost which is cast into an unthankful breast. An unthankful man, saith the Greek Epigrammatist, is like a vessel bor'd with holes, who as fast as he receives thy favours, does let them run out again as water out of a Sieve: We remember injuries, but we forget courtesies; and a sleight wrong is faster rooted in our memories, than the greatest benefit. Let us practise the contrary lesson; and learn to forget injuries, and remember favours; let us thankfully receive the one, and heartily forgive the other.

Φαῦλος ἀνὴρ  
πίδες ἐστὶ π-  
τημίῃ ©· οἷς  
δὲν ἀπάσαις, αἰ-  
τῶν τὰς χά-  
ριαις; οἷς κα-  
τὸν ἔξέχεται.  
Lucian. An-  
tholog. Gr. l. i.  
c. 30. Epigr. 4.

2. Though the World prove unthankful, yet let not us be discouraged in doing all the good we can; but as we have opportunity, let us be ready to serve our own Generation, and desire to go out of the world doing good. A man will do but little good, if he will do no more than he looks to be well recompenced for. *Perdore beneficium debet, qui prestare be-*

Luiber.

*beneficium vult*, A Christian must make account to lose the thanks of doing good, that is desirous to do good: It must not repent us of the good we do, though we have little encouragement in the doing of it: Our labours are not the less in God's acceptance, because the World does not value them: Let not the unthankfulness of men make thee grieve that thou hast done good to others, or to wish, *Vellem non fecisse*, I wish I had never done it. *Be-Sen. de benef. l. 7. c. 26.* *nescii tui etiam infelicitas placeat*, Let even the unhappiness of the good thou hast done please thee, and be not grieved that the favour thou didst was so ill placed, and no better success came of it. Let not the bad usage of the World, make us to forget our duty either to God or man: let us be like Compasses, there to stand, where they are set; there to abide, where God hath fixed us; and keep close to the waies of Piety, and continue stedfast in doing of good, maugre all the discouragements we meet with in the World. If unthankful Christians requite thee evil for good, do thou return good for evil; and remember the words of *David*, Psalm 109. 28. *Let them curse, but bless thou*: We know how *David* behaved himself, when *Shimei* did spit out the venom of his malice in the face of his Sovereign: His rage was such, as that tongue and hand was little enough to shew it, *2 Sam. 16. 13.* He cast stones at him, when he could not reach him; nay, that he might have his fill of revenge, when he could finde no stones, he did fling dust at him; but *David* bore all this, with an undaunted courage, and referred the justness of his cause to God, *v. 12.*

Let us not be discouraged in the evil day; and though we receive hard measure from the world,

1 Sam. 30. 6. yet as *David* did, when *the people spake of stoning him*, let us *encourage our selves in the Lord our God*, and rather trust God to be our paymaster, than man: let us comfort our selves with this, that *the Lord will not forget our work and labour of love*, but crown all our hearty endeavours, all our good services with a blessing here, and reward them with a Crown of life hereafter; that when these daies of grief and sorrow are at an end, every one of us having served the Lord our God in the integrity of our hearts, in our several Generations, may close our eyes in the peace and joy of a good Conscience, and die with this assurance and comfort in the words of the Prophet *Isai*, 49. 4. *Surely my judgement is with the Lord, and my work with my God.*

*conclus.* And now we have viewed the contrariety of the Text, in respect of the words themselves, let us see what contrariety there is in the words, in respect of the occasion; and draw the lines which are so far asunder, to meet in one Point and Center in the close.

Here's a great City, a populous City, many men in it; a City full of men, and as full of sin as men; nay, a thousand sins to one man. In this City we have no preparations for War, all peace within the gates thereof: A great King, a King as good as great, not laying siege to this City, but entering it in triumph, in glory and peace, and all the inhabitants shouting for joy: a glorious King, made glorious by his sufferings; a famous Conquerour, who boasts not with *Cæsar*, *Veni, vidi, vici*, but with *Charles* the fifth, he takes the two first words to himself, and changeth the last, *Veni, vidi, Deus vicit*, I came, I lookt

*Serar. in  
Josh. 10.  
qu. 39.*



lookt on, but God overcame for me. If God fight for us, he draws no blood from us ; he gave us a King, and no doubt in love, because not one drop of blood was spilt for his ransom. May God ever fight for us, and we shall never know what it is to spill the blood of Christians : He comes in like God's Conquerour sent from heaven, not conquering by force, but by love ; prevailing by Wisdom, not by strength ; by the means of one man, poor, I cannot say, in respect of the world, but contemptible in the eyes of men, as to so great an achievement. But can we count that instrument despicable, whom the Lord of hosts hath made victorious and successful. Ride on prosperously, thou valiant man ; nay more, thou Wise man, in thy glory, and in thy greatness : God hath made thee great as to men, deservedly, as to himself, by grace and favour ; who was pleased to single thee out to make thee a second *Josbua* to his people. As God hath given you honour, so give you grace ; and give you no more honour, than he gives you wisdom and humility to bear it ; and let his Banner over you be love, and like another *Zerubbabel*, make this the Inscription on your Coat of Arms, *Not by might nor by power, but by my Spirit, saith the Lord of hosts* ; and take along with you the Preachers wish, May you have the contrary fate to this poor wise man in the Text, even ever to be remembered with honour in this great Metropolis. Cart. 4. 2. Zech. 4. 6.

And now let me but this once sound my hoarse Trumpet in your ears, and give you a seasonable Alarm, not to War (you have had enough of that.) Fight no more but the good fight of Faith, fight no more but in a good Cause, and be sure you make your Sovereign



raign, the General of the field. Now I found an honourable retreat, *To your tents*, O *Israel*, to your shops, O Citizens; live now in peace and prosper, and be ye happy in the favour of your God, and in the affection of your King. I adjure you by the most swasive and obliging compellations I can use, my Beloved in one common Saviour, love one another, as the Redeemed of Christ: My brethren, live as brethren, and let the name of brother be like *Elisba's* salt, to heal the bitter waters of malice and contention.

My fellow-Citizens, live as the free Denizens of the heavenly Jerusalem; let your conversation be in heaven: carry your selves as the Citizens of that holy City which is above; and you that wait for heaven, live as the Candidates of heaven.

My fellow Soldiers, as being engaged in one common war-fare, against the World, the Flesh, and the Devil, take unto you the whole armour of righteousness on the right hand, and on the left, *2 Cor. 6. 7.* *τὰ ὅπλα τὰ δεξιὰ καὶ ἀριστερά*, the arms of the right hand, by which ye may fight against the sinful delights and vanities of the world; and the arms of the left hand, wherewith ye may patiently, and comfortably endure the many sorrows of the world: In the right hand carry a Spear, in the left hand a Shield; in prosperity use a Spear to wound the enemy, in adversity a Shield to guard and defend your selves.

2. I would to God I knew with what cords of affection to binde you fast in obedience to your God, & in love to your selves. Look upon your present happiness, and prize it; weigh it with your late troubles,  
and

and see, and know, and remember what the Lord hath done for you. We now enjoy rest and quietness throughout the whole land: we now live, and there is no man to make us afraid, and we have no enemy to molest us but our own shadows; I mean our own fears and jealousies, which harbour in our own bosoms. *Foris pax, intus hostis*, We enjoy peace from without, the enemy is within that disquiets us.

All that I can say, is this, Let us seek on all sides to avoid those Rocks, on which we have been split. Do we not all know what hath ruined us, and shall we wilfully run into the same road which leads to utter destruction, and not seek to escape those precipices and dangers, which if not timely prevented, will unavoidably come upon us? We are all interested in one common deliverance; and let this excite us not to engage in new quarrels, but to a grateful acknowledgement of God's goodness; and let the great wonders God hath done for us, be had in everlasting remembrance. And if some misapprehensions arise in our hearts, for shame let them not prevail so far over us, as to swallow up all our thankfulness. The Mercies of God are great, and we must not dare by our own fears to lessen them. Oh, magnify the goodness of God as much as ye are able; and do not provoke the Justice of God the second time by an unthankful and unseasonable diminution of his favour: What know we but our happiness will arise unto its full *summus* and consummation, if by our murmurings and repinings, we do not forfeit and lose what we have gotten? Now God hath fought for us, and we have stood still and seen *the salvation of our God*,  
let

let us not arise and fight against our selves. We are strong under the Protection of the Almighty; let us not weaken our selves by our own discontents, and divisions: This were to despise our own Mercy, and in the end, quite to forsake it. Oh, look back upon the sad commotions and distractions of the late times, and bless God for that sweet calm which he hath made in the midst of us; who by his power and goodness, hath still'd the raging of the Sea, and the madness of the people. We have seen all things out of order; now let us begge of the God of Order, the God of Love, and Peace, that he would command and quiet the spirits of all men, and reduce them to a right frame, and Christian-like composition of minde in all debates and differences whatsoever; that now enjoying the substance, we may not quarrel about the shadow; and having the Power of Godliness, we may not too much look at the Form of Godliness; and contend so long for the *Superficies*, as to endanger and loosen the *Foundation* it self; that nothing may be awanting to make up a perfect harmony and union in this Church and Nation; that this Island may once more obtain its ancient name of *Albion Fælix Britannia*, The happy Island of *Britain*; in the which we may be blest with a glorious Church, and a flourishing Kingdom; renowned and famous at home and abroad, not only for Wealth, Honour, and Greatness, but for Piety, and the true fear of the Lord. This is the end, I hope, of our rejoycing this day; this is the hearty vote of all good Christians, that wish well to Sion; and this, I trust, will be the blessing of our God upon this daies solemnity. And now the God of Love and Peace be with you, and watch over you  
for

for good all your daies. Ye serve a good God, walk humbly with your God : be not high minded, but fear : have an eye to your waies, that your peace and tranquillity may not become a snare unto you : glory not in your abundance, in the multitude of your people, in the strength of your arms, but glory in the Lord your God ; let him be your fear, let him be your dread ; delight in his Courts, maintain his Worship, frequent his Ordinances ; be upright in all your waies, just in all your dealings ; be Sober, Wise, and discreet in all your affairs ; do Worthily in this your *Bethlehem* , that ye may be belov'd at home within your selves , and honour'd abroad in the eyes of strangers. Seek the glory and honour of your City ; Fear God , Honour the King , that ye may live in Peace, and die with Glory ; and after all these Changes and Revolutions, see no more Changes, till ye change Earth for Heaven , the sorrows of this life , for the everlasting joys of a better life.

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FINIS.

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